THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation" (REV. 3: 10).

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NOT GOOD FOR MAN TO BE ALONE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

WHEN this earth, a new unit amongst uncounted worlds, had developed to a condition suited to human habitation, God created man in His own personal, physical image, and gave him dominion over the earth and its manifold belongings. Beside the man stood the woman, sharing with him the divinely-bestowed honor and dignity of supremacy over all lesser creations; for the Lord God had said: "It is not good that man should be alone; I will make him an help meet for him." (GEN. 2: 18).

So begins the first page of human history relating to this planet: "In the image of God created he him; male and female created he them."

The earliest recorded commandment to the newly-embodied pair provided for the procreation of their kind; for unto them the Lord said: "Be fruitful, and multiply, and replenish the earth." That the wedded state thus inaugurated was to be the permanent order of life amongst Adam's posterity is attested by the further Scripture: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (GEN. 2: 24).

Inasmuch as the union of the sexes is the only way by which the perpetuity of the race is possible, such union is essentially as beneficent as it is necessary. Lawful, that is to say righteous, association of the sexes, is an uplifting and ennobling function to the participants, and the heritage of earth-life to pre-existent spirits who are thereby advanced to the mortal state. Conversely, all sexual union outside the bonds of legitimacy is debasing and pernicious, not only to the guilty parties themselves, but to children who are thus ill-born, and to organized society in general.

The stability of society demands that the divinely-established institutions of marriage shall be administered under secular law, whereby the family unit shall be a legalized entity, with responsibilities and obligations clearly defined, the rights of husband, wife, and children protected, property interests safeguarded, and inheritance regulated.

But the marriage covenant is more than a legalized contract. It is a solemn sacrament, under which the parties are made eligible to the blessing of Divine approval, and by which they are answerable both to the law of man and to the Power that transcends all human institutions. That marriage is honorable is as true to-day as when the precept was written in the Epistle to the Hebrews.

The Latter-day Saints accept the doctrine of the imperative necessity of wedlock and the sanctity thereof; and they apply it as a requirement to all who are not prohibited by physical or other disabilities from assuming the sacred responsibilities of the married state. They hold as part of the birthright of every worthy man the privilege and duty of standing at the head of a household, the companion of a virtuous wife, both imbued with the hope of posterity, which, by the blessing of God, may never become extinct; and equally ennobling is the desire of every worthy woman to be a wife and mother in the family of mankind. We repudiate and abhor the pernicious doctrine that the sexual relation is but a carnal necessity, inherent in human kind because of fleshly desire, or that celibacy is a feature of exalted status more acceptable than marriage in the sight and judgment of God. Touching this matter the Lord hath spoken through direct revelation in the current age, saying:

"And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made" (Doctrine and Covenants 49: 15-17).

Without the power of perpetuating his kind, man is in part bereft of his glory; for small is the possibility of achievement within the limited range of an individual life. Grand as may seem to be the attainments of a man who is really great as gaged by the best standards of human estimation, the culmination of his glorious heritage lies in his leaving offspring from his own body to carry forward the worthy efforts of their sire. And as with the man, so with the woman.

We regard children literally as gifts from God, committed to our parental care, for whose support, protection, and training in righteousness we shall be held to a strict accounting, remembering the solemn admonition and profound affirmation of the Christ: "Take heed that ye despise not one of these little ones; for I

say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18: 10).

But the bringing of children into the world is but part of God's beneficent plan of uplift and development through honorable marriage. Companionship of husband and wife is a divinely-appointed means of mutual betterment; and according to the measure of holy love, mutual respect and honor with which that companionship is graced and sanctified, do man and woman develop toward the spiritual stature of God. It is plainly the Divine intent that husband and wife should be each the other's great incentive to effort and achievement in good works.

Blessed indeed are the wedded pairs who severally find in each a helpmeet for the other.

A HAPPY NEW YEAR.

ANOTHER year has added itself to the years that have dawned and closed, bringing with them hopes realized and hopes deferred. In the midst of the cannon's roar and the sound of the falling bombs, dare I wish you, my brothers and sisters, the old-time greeting, "A Happy New Year"? Why not? seeing that happiness is an internal condition, not an external, and yet I know it is far from being a happy time with many of you, but, "If the way be full of trial, weary not." Thank the Lord for His precious gospel and press on.

The year that has passed has been one of great prosperity for Utah. The Lord is most certainly watching over His people, and the harvests have been abundant. Bottling fruit, beans, and tomatoes, drying corn (maize) and fruit, has been the order of the day throughout the summer months, and now the people are facing the winter with well-filled cellars.

The war is only just beginning to make itself really felt here, in that many of our boys are now at the front or in training, and knitting comforts for the soldier-boy is the chief pastime. American women are only just learning to knit, but they are taking to it with energy, if not with pleasure.

The "Mormon" faith still shines clear and bright, and its adherents are nobly doing their best to help on the side of right in the great world's war.

The "Mormon" Church is undoubtedly the greatest organization in existence. As proof of this I will state an incident occurring a few weeks back. At noon on Saturday, November 10th, 1917, word was received here in Ogden that $10,000 was urgently needed for the soldiers' amusement fund. The money was to be sent to Washington the following Tuesday, so that gave us about three days. Would the "Mormon" Church do its best to raise the money? From Salt Lake City to the Ogden Relief Society the

news flashed over the telephone, "Hello there! help needed!" From the Relief Society to the presidents of the Mutual, from the presidents to their officers, and by Saturday night the ball was rolling and willing workers were out canvassing from house to house, each worker being given one block to canvass. Seven thousand of the ten thousand dollars was raised, and the business men added the other three thousand. United effort ever has been the cry of the Church, and it is its cry to-day. Without it the desert never could have been reclaimed.

Living here with the "Mormon" people and looking back to the time when, as I told the elder who brought me the gospel, I knew nothing to their credit, I smile often as I think of the garbled stories one hears in the Old Country of this "peculiar people." What is there peculiar about them? They believe the Bible when it is open and when it is shut. They believe that God placed man upon the earth that he might have joy and happiness here and progression in the great beyond; that to be really happy, one must be good; they believe in the sacredness of the body that covers the spirit. They believe that Christ is ere long coming to reign personally upon earth; they believe that the living must work for the salvation of the dead; hence the temples and the necessity for the saints to gather to Zion. The temples are thronged with men and women eager to do what they can for the salvation of their dead kindred and friends. They believe that knowledge is power; hence a more studious people it would be hard to find.

These are the things the "Mormons" believe. They are good citizens, good parents, good workers, good home-builders. For the peculiarities I heard so much of in England I look in vain. The degradation, immorality, and vice I was told I should find here have never met my eyes. After three and a half years' sojourn among them, I can truly say a more earnest, happy, intelligent, moral, God-fearing, clean, liberal people I never met; and to the saints in the Old Country I would say, "Be strong and of a good courage; do what is right. The war clouds will break and the gospel of peace will once more wend its way in all its purity over the land and sea."

Do your part with all your might, for right where you are is where the Lord has need for you; right there is where you may learn life's greatest lessons. Fain would I see you all gathered to these peaceful valleys, but Zion is not perfect. All that I tell you of her is true, but Zion is made up of individuals, and individuals are faulty, but there is no gainsaying that the "Mormon" people are the people of God.

Live your religion, ye chosen of the Lord! Keep the Word of Wisdom! Do not drink tea or coffee. Conquer the habit right here and now, for the day is coming when none who drink tea or coffee will be permitted to enter the temple of the Lord. What

is the use of professing to serve God if you will not make some sacrifice for Him? "Sacrifice brings forth the blessings of heaven."

To those of you who have lost loved ones in the war I would say. There are many things worse than death. They died for their country in the cause of liberty, and the Master has said, "Greater love hath no man than this, that a man lay down his life for his friend."

"Why let your tears run down,
Or hearts with grief be riven?
There's another gem in the Savior's crown,
There's another star in heaven."

May the Lord bless you all and help you to be faithful. Never forget that you are the people of God, and that the face of a Latter-day Saint should ever reflect God's sunshine.

Ogden, Utah. MOLLIE HIGGINSON.

THE TWO CHURCHES.

THE great, abominable church, even Babylon, which leadeth men's souls to destruction, and is presided over by the adversary, whose desire is to make all men like unto himself, has existed in various forms upon the earth since the day Cain entered into a covenant with him and rebelled against God. The Church of the Lamb has been given to the earth at various times, when the children of God were willing to accept it and live according to its precepts; when they fell away and fought against its teachings, they judged themselves unworthy of this greater light, which was taken from them, and a lesser light, such as the law of Moses or the dead letter of the gospel, was given, which in turn was ofttimes set aside, and the children of men gave themselves wholly to the worship of that great and abominable church.

The greater dispensation of the church of the Lamb, which the ordinary Bible reader is acquainted with, was ushered in by the Son of God in person, with all its attendant glories and powers. It grew rapidly and flourished for a season, but its Founder, with His Apostles and Prophets, looked with sad eyes into the dark and gloomy future. No wonder the Savior wept and the Prophets were sad, as they looked down the stream of time and saw by the gift of prophecy, more vividly than we see to-day by the aid of history, what would shortly come to pass. Even the members would not endure sound doctrine, but would transgress the laws, change the ordinances, and break the covenants which they had made; reject the ministers divinely appointed and appoint teachers who would instruct them in false and vain doctrines. The Prophets saw how the devil would assail the

Church from without as well as from within, giving his power to the beast, who would "make war with the saints, and overcome them" (Rev. 13: 7). The last-ordained minister of the Lamb was overcome and His Church was once more taken from the earth. The beast once more turned his attention to ruling the nations; "And power was given him over all kindreds and tongues and nations" (Rev. 13: 7). This saying then went abroad, "Who is able to make war with him?" (Rev. 13: 4), "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II. Thes. 2: 4). Thus he deceives the people, letting them believe they are worshiping God, when they are only preparing war against Him.

While looking with abhorrence on the reign of the beast, the Prophets saw with joy the dawn of a glorious day which would sound the death-knell of that great city, "even Babylon." In that day the blood of the saints would be avenged and the promise fulfilled which says, "He that leadeth into captivity shall go into captivity, he that killeth with the sword, must be killed with the sword" (Rev. 13: 10), and Satan with his hosts will be cast into the lake of fire.

The fall of Babylon will be caused by the preaching of the gospel of Christ, which has again been restored to earth, through the Prophet Joseph Smith. Wickedness cannot withstand light any more than running water can remain impure. "All things that are reproved are made manifest by the light: for whatsoever doth make manifest is light" (Eph. 5: 13). Ofttimes, when we are preaching the principles of the gospel of Christ, we are accused of condemning all modern churches, even if we do not allude to them. They are built upon the sand, and we become iconoclasts, unconsciously.

Babylon will be destroyed by our Lord. Listen to the words of the Psalmist, "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us" (Psalm 137: 8, 9). And again, "Let the saints be joyful and glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints, praise ye the Lord" (Psalm 149: 6-9). With this agree the words of Paul, "Do ye not know the saints will judge the world?"

Before a people can be condemned, they must be given an opportunity to hear the law. In fulfilment of prophecy, we have, in the Book of Mormon, the testimony of a sleeping nation, hissing from the dust, to condemn and aid in the destruction of Babylon. The heavens have also been opened, and God has spoken to men,

as in days of old. The Holy Ghost and the Priesthood have once more been given to the saints. A two-edged sword has been placed in the hands of the servants of God, with the responsibility of warning the nations on account of the prevailing wickedness, and calling them to repentance.

Saints of the Most High! Be diligent; prepare ye the way of the Lord; make His paths straight; strike for freedom, down with error. "No weapon that is formed against thee shall prosper."

Belfast. SIDNEY L. WYATT.

A LETTER FROM BROTHER McKNIGHT.

IN a letter dated "Somewhere in France." December 25th, 1917, Brother Harold E. McKnight, a member of the Liverpool branch of the Church, writes:

"It is with mixed feelings that I write this letter. First of all, let me join the boys out here in sending my heartfelt thanks for the gifts you sent us. My heart was full when I thought of how those gifts had been made possible—of the labor and patience required in obtaining the funds, and making up and sending the parcels to us.

"My thonghts go back to many a Christmas that I have spent in your company, and I compare the past with the present—the old times of peace and love with the present conditions of strife and hatred. How my heart is longing for the good old times and companionship with the saints! For such love and goodwill as exist among the saints, I have found nowhere else. I think I can hear, once more, these words, "Peace on earth, good will to men!" I hope this song will not be a mockery.

"The time I have been in the service has taught me many things for my benefit. How small is man, and how insignificant are his ways, and how great is God in all His works! I rejoice when I contemplate the fact that man's power for evil is on the ebb, and that the kingdom of God is coming in on the flood.

"I wish to say that all is well with me. God, in His great mercy, has indeed taken care of me, both body and spirit. As a member of the Liverpool branch of the Church, I desire to say to you that the time I have spent out here has not been wasted. God has enabled me to be a humble messenger, carrying to some of those around me, both those who are well and those who have been stricken, a word of truth.

"May God bless you all and bring peace to your souls in your times of trouble! I pray that our heavenly Father will look after you, as He has looked after me.

"Your brother in the only true gospel,

HAROLD E. McKNIGHT."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 10, 1918.

EDITORIAL.

ALCOHOL AND CRIME.

WE read a great deal about the atrocities committed during the world-war, and one wonders whether the reports are not exaggerated, even if there is some foundation in fact for them. It is impossible to harmonize the unspeakable crimes which the reports reveal with the general claim our age makes to civilization and moral rectitude.

Professor Reginald Aldworth Daly, of the Harvard University, has, according to published reports, paid some attention to that subject and come to the conclusion that alcohol, especially that which is consumed with beer, is to blame. "Mild, eternal intoxication," he claims, "is a partial but very real explanation of those unforgettable crimes."

Some of those interested in the sale of intoxicants assert that "mild drinks" are beneficial; or, at least, that they do no harm. Professor Daly says it has been proved by thorough research that there is no qualitative difference in the physiological effect of beer and spirits, so far as the alcoholic contents are concerned. He also declares that an individual who drinks beer even quite moderately, every day, is never quite sober. He goes on to say that this mildly alcoholic state is usually not conspicuous by a very decided lack of efficiency or of social decorum in the poisoned individual. Hence the effects of steady beer-drinking are not as striking as in the case of persons poisoned with whisky, rum, or absinthe. Yet, lifelong drinking of mild beer has been one of the most potent causes of brutality. "In times of peace and quiet," the Professor says, "the poisoning causes derangement of brain tissue, often expressed merely in some form of sentimentality, plain or maudlin. If, however, the victim is put under stress, his nervous disorder is likely to lead to bad temper and bad judgment, with endless possibilities in the way of loss of dignity, poise, and the sense of human fellowship. The final result here considered is the development of true savagery."

Too earnest a warning cannot be uttered against the habit of poisoning babies and children with alcohol. It is an almost incredible fact that many children, just at the time of life when the nervous system should be protected against all poisons, are kept mildly charged with alcohol. "If," Professor Daly says, "the

baby has not already been prenatally damaged because of the beer drunk by his mother, he still runs the risk of being poisoned from the alcohol-bearing milk of a drinking mother or wet nurse. The child grows to manhood, drinking alcohol and continually handicapped in his development of cerebral, and therefore moral, control.

There is, presumably, no question as to the fact that drunkards generally are brutal and mean, when crossed or provoked, or that they, in the condition of intoxication, care very little for what they are doing. In drink all higher ideals are drowned, all moral standards are lowered, and a drunken individual stands, as to moral conduct, on the level of the lowest savage. This being the case, drunkenness is justly charged with responsibility for a great percentage of crimes committed during times of peace, and it stands to reason that if men have access to intoxicants when the rule of law and order is overturned, they will, under their demoniacal influence, commit deeds for which under normal conditions they would shudder. In the heat of conflict they are, perhaps, not always responsible.

The more the subject of drunkenness is studied in its bearing upon moral, economic, and social conditions, the more one realizes the importance of the Word of Wisdom which God has given in our day as a revelation, and which warns not only against intoxicants, but against all nerve-destroying drinks, and commands temperance in all things, and wisdom in the care of the body. If the Prophet Joseph had given to the world no other revelation than this, his life on earth would not have been in vain. It is evident now, that if the world wants deliverance from the curse of poverty and sickness, crime and conflict, it must lay the foundation for a new order of things by keeping the Word of Wisdom and complying with the other requirements of the gospel of Jesus Christ. Do the Latter-day Saints realize to what extent the future redemption of the world depends on their faithful adherence to the commandments of God?

J. M. S.

WHAT will be the outcome of the awful strife now raging? Will the world be "made safe for democracy," or will it be ground under the iron heel of an autocratic military despotism? I cannot believe that such a calamity is in store. He who died to make man free, and whose gospel is "the perfect law of liberty," will never permit the enslavement of the human race. He who in the beginning instituted laws for man's advancement will never tolerate such a turning back of the wheels of eternal progress. Having decreed the world's emancipation from every form of misrule, He will never allow the enthronement of universal tyranny.—ORSON F. WHITNEY.

HOW I BECAME A MORMON.

My father was a fighting man, and I followed in his footsteps. Consequently, I had no Sunday school or Bible teaching whatever. I am now in my sixty-ninth year, and I never saw the inside of a church or chapel, except when I was married, or went to my three daughters' weddings.

One day a "Mormon" sister came to live in the house with us. She had not been there long before she told us (my wife and me) that she was a "Mormon." She talked to us on gospel subjects, and I answered her with such exclamation as, "O bosh!" or, "all rubbish!" One night I said something more, and she said she would not talk further on religion to me. My wife was very ill, and liked to have a talk with her while lying in bed. Then my wife died, and I and the "Mormon" girl became friends, but we did not talk religion any more.

One Sunday night, as she was going to meeting, I said, "Shall I come with you?" for she had not been well all day. My intention was to come as far as the door and then to go and have a drink and wait till she should come out. She objected to this, and said that if I came with her I would have to remain during the service. I went, intending, however, not to stay.

An elder was speaking. Somehow I could not summon up courage to leave. I listened until he was through. Then I thought, if the gospel is good enough for these men to come all these miles to preach it and to pay their own expenses, there must be something in it, so I decided to go again and again, and soon I began to look forward to the meeting nights. I was not satisfied till I was baptized.

I have been a "Mormon" now fifteen months, and I must say I was never happier in my life. I bless the day that I embraced the gospel.

Clapton, London, N. E. F. MICHELMORE.

NEW YEAR'S GREETINGS.

To the Saints of the London Conference and their Friends!

The hoary-headed and wrinkled old Nineteen Hundred and Seventeen has come to the end of his gloomy and dark journey. Sorrow, misery, and suffering have stalked through the year almost unchallenged. We know of no movement to eliminate these woeful burdens from the human hearts. Many of our dear ones are away, serving their country; some are in hospitals, wounded; many have answered the last roll call and have gone to their eternal home and Father. Thus the earth continues to lament and mourn.

Throughout all this gloom there is only one great light that is

beckoning us on and casting silvery rays athwart our paths, and that light is the gospel of Jesus Christ. It steadied our hands, soothed our anguish into a calm resignation, and steeled our hearts that we might press on. The gospel is the one eternal hope that lights up our souls, the lantern that we have always with us whether at home or abroad; in the trenches or on the sea; flying in the heavens, or sailing beneath the waves.

In spite of the great tumult and world-wide commotion, the London conference has continued to progress and has made great advances in the "paying of tithes and offerings;" keeping the "Word of Wisdom," labor performed, number of converts made and baptized. We are proud of the work done by the local brethren and sisters, and we are grateful to them for the way they have rallied round us in this glorious work.

We hope to be even more proud of the coming year, 1918, and we ask you all to resolve to help us to make it a successful one.

We wish you all a prosperous New Year, and that you may have health and joy in all your work. We pray that the destroying angel shall pass by you as a reward for your keeping the Lord's commands.

This is the united prayer of the elders of the London conference.

JAMES GUNN MCKAY, President.
WILLIAM J. LOOSLE, Clerk,
EVAN O. PERKINS,
WILLIAM H. LINFORD,
HERBERT P. HAIGHT.

A SMILE.

A SMILE resting on a foundation of sincerity is one of the most valuable things in the world.

It cheers when nothing else would make an impression.

It reaches a spot that words could not touch.

It gives a thrill of which no human agency is capable.

A smile has changed the whole course of a human life.

It can drive the devil out and bring peace in.

A smile serves as a guide-post at a turning point for a man who is hesitating at the intersection of two paths.

A smile is the sun that dissipates the clouds of despair.

It is just the ray of light that many a soul needs to make life seem preferable to death.

It is the cheapest and most valuable gift we can make.

When smiles can do so much, why are we not more liberal with them?—SELECTED.

OLD PEOPLE.

I WANT to say a word to old people. I see you wherever I go. I I see you on the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your nod of approval.

You have one great temptation—it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd be better out of the world.

It is a great mistake. If the Lord thought that old people were useless, He would devise some way suddenly to get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet it is often the most important factor in the household. Baby's coming often makes father "straighten up," often unites the estranged hearts of husband and wife, often brings sobriety and industry into the home life.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things:

1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is bright who forms the acquaintance of an aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—*Advance.*

FROM THE MISSION FIELD.

Transfer.—Elder Harold L. Browning was transferred from the Hull to the Birmingham Conference, December 20th, 1917.

Change of Conference Address.—The address of the Sheffield conference headquarters has been changed to 187 Cobden View Road, Crookes, Sheffield.

Sunday School Organized.—A Sunday school was organized at Cardiff, Bristol conference, on the 23rd of December, 1917. Brother Frederick W. Thatcher was appointed superintendent, with Sister Amy Clarke as assistant, and Sister Elsie Thatcher as secretary.

Releases and Departures.—President James Laird, of the Birmingham conference, was released January 4th, 1918, to return home. Elder Jesse W. Lloyd succeeded him as president of that conference.

Elder William Payne, of the Nottingham conference, was released January 4th, 1918, to return home.

Departures.—Elders James Laird and William Payne left Liverpool, January 4th, 1918, on their homeward journey.

Memorial Service.—A memorial service was held on December 2nd, 1917, in the Glasgow branch meeting hall, 30 Abbotsford Place, in loving memory of Thomas Leggat, who was wounded in France some time ago, in the service of his country. He died in France, in a hospital, November 22nd, 1917. Thomas Leggat was born January 25th, 1881, at Paisley, Renfrewshire, Scotland; he was baptized October 3rd, 1898, by Elder H. B. Calder, and confirmed the same day by Elder N. M. Stewart. He was ordained a deacon April 7th, 1901, by Elder H. B. Thomson. The service was well attended. The speakers were: Branch President John Hunter, Elder Leslie T. Harper, and Conference President Richard C. Wilkin.

Christmas Socials.—The Sunday school, assisted by the Relief Society of the North London branch, held a Christmas social at "Deseret" on Saturday evening, December 29th, 1917. The program was conducted by Superintendent Henry G. Salt, who gave everyone a warm welcome. The children ably and pleasingly rendered their parts, which consisted of songs with actions, and recitations. Elder Herbert P. Haight, acting as Father Christmas, presented every child with a suitable gift and bag of sweet-meats.

A Sunday school Christmas social was held at the Albion Hall, Darlington (Newcastle conference), on December 30th, 1917. Refreshments were provided, and recitations, songs, readings, and games, made the time pass quickly.

In the Manchester Conference.—President Thomas Kirkham, of the Hanley branch, Manchester conference, reports a successful conference held on Sunday, December 30th, 1917. President Lester F. Hewlett and Elder John H. Wilding were visitors.

The Hanley branch of the Manchester conference now has a Relief Society organization. At a cottage meeting held on New Year's day these sisters were set apart as officers: President, Charlotte Batkin; first counselor, Edna Bailey; second counselor, Emmie Mullock; secretary and treasurer, Ethel Batkin. A line of Relief work was suggested by President Hewlett, and a collection was taken as a financial start of the new organization.

The death of Sister Mary M. Jones, at the age of eighty years, at Newcastle, Staffordshire, Manchester conference, has been announced. She passed away December 4th, 1917, having been a faithful member of the Church for over forty years.

Farewell Social.—A New Year's eve and farewell social was given at "Deseret" on December 31st, 1917, in honor of Elders William J. Loosle and Evan O. Perkins, who have been transferred to the Newcastle and Birmingham conferences, respectively. Hammersmith, Holloway, North London, South London, Stratford, and Watford branches were represented. The program was conducted by President James G. McKay. A short recess was taken for a number of good, lively games. At 11:45 p.m. all were reseated when President McKay proposed the resolution that all should stand who were willing to serve God and keep His commandments better during the coming year than the one just passing. At one minute to 12 p.m. all were silent and thoughtful until one minute after 12 p.m. The whole congregation stood up in favor of the resolution. Thus grim Old Nineteen Seventeen ended his mournful and solemn hours in "Deseret." Elders William J. Loosle and Evan O. Perkins expressed their regret at leaving the good saints of the London conference, and said they attributed their success here to the united support and aid given them by the saints.

Interesting Items from Ireland.—The Dublin branch, President Sidney L. Wyatt reports, has been doing exceptionally well, considering the difficulties the members have been laboring under. Some of our brethren are interned. The members of the Relief society have done all they could to make their condition tolerable. They have also ministered to the families of those who were in need. Besides this, they have sent two large boxes of apples to those in charge of the camp, and this gift was very much appreciated by the commandant.

The Belfast Relief Society, as the result of the special work, presented each of the soldier boys belonging to the branch with a pair of good, warm socks as a Christmas gift.

The lady missionaries of the Belfast branch, in order to labor with greater efficiency, have organized themselves into a class, with Sister Lydia Ditty as president, and Sister Mary Nesbitt as secretary. The members of the class meet for instruction, on the first principles of the gospel, once each fortnight.

On December 25th, last, the lady missionaries entertained the members of the branch and some of their friends at a Christmas social. The hall was appropriately decorated. An interesting program was rendered, games were played, and refreshments served. The hall was filled to its utmost capacity.

Baptisms.—On Saturday, December 15th, 1917, a baptismal service was held at Leicester, Nottingham conference, on which occasion two applicants were added to the fold. Elder Walton E. Bodily officiated, and, later, President John D. Hooper confirmed the new members.

On Saturday, December 22nd, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London conference, at which one soul was received into the fold. Elder Evan O. Perkins officiated. President James G. McKay confirmed the new member.

On Sunday, December 23rd, another baptismal service was held at "Deseret," at which two persons were baptized, Elder William J. Loosle officiating. Local Elder William T. Hawkes, and Elder William J. Loosle confirmed the new members.

On the 24th of December, 1917, a baptismal service was held at Cardiff, Bristol conference, when Brother Frederick W. Thatcher baptized his son. Confirmation was held the same day, President Stephen H. Winter officiating.

A baptismal service was held at Hull, Hull conference, on December 23rd, 1917. Seven converts were baptized by President William D. Lewis, who also spoke on the subject of baptism. The new members were confirmed by President William D. Lewis and President George H. Norman of the Hull branch. A goodly number of saints and investigators attended the service.

Sunday School Service of Song.—*Gradus ad Parnassum* is the term most applicable to the brilliant achievement attained by the members of the Bradford branch Sunday school, at their Christmas festivity, held at Westgate New Hall, on Sunday, the 23rd of December, 1917, at 6 p.m. The saints and friends gathered in large numbers, showing much eagerness in anticipation of hearing a new cantata entitled, "The Morning Star," by Adam Geibel. The work contained a resume of the birth of Jesus Christ; being brought out in a series of solos, duets, choruses, recitations, and readings from the Scriptures. At intervals there were introduced some of the well-known carols, which allowed of the congregation's joining in the service. A short address was given by Brother G. Hodgson Higgins, the branch president, upon the most important events relative to the Savior's birth and mission upon earth; which was purely from a Latter-day Saint's point of view. At another part of the service the hymn, "Joseph the Blessed," was sung in commemoration of the birth of Joseph Smith and the restoration of the gospel. Many of the congregation expressed gratitude upon the way in which they were entertained, giving great credit to the choir-mistress, Sister May M. Higgins, A.T.S.C., and remarking upon the excellent handling of both the choir and the children's chorus.

The various ensembles were performed with exact order and

time, exhibiting a good dramatization. Neither the Sacrament nor the usual prayers were omitted—those parts of a "Mormon" service which are marked by the tone of solemnity and sacredness.

The soloists were: Sisters Alice Brooks, Alice Rowbottom, Florence and Muriel Higgins, and Babara Whitaker, and each put as much enthusiasm into her part as she had shown eagerness in looking forward to the event.

Brother Reginald H. Sanders gave every assistance upon the organ, and proved himself very efficient upon this occasion. The whole performance showed prospects of something much greater for the future. The service concluded by the chorus and congregation singing, "The Spirit of God like a fire is burning." Benediction was pronounced by President Eben J. Robinson.

ALFRED E. HIGGINS, Superintendent.

DIED.

ANDERSON.—December 2nd, 1917, Robert Anderson, the beloved son of Robert and Margaret Campbell Anderson; born November 2nd, 1896; baptized March 18th, 1906, by Elder Edward S. Rich; ordained a deacon December 21st, 1913, by Elder David E. Roberts. Deceased was a member of the Carlisle branch, Newcastle conference.

DISTON.—John L. Diston, Sr., December 27th, 1917, at Sunderland, Newcastle conference, of valvular disease of the heart. Deceased was born December 29th, 1852, at Long Marston, Gloucestershire, England, and was baptized August 7th, 1906, by Elder William White, Jr., though he had been a member of the Church practically his whole life, having previously been baptized. Deceased was a sufferer for about fifteen years, during which time he bore his affliction with patience, and was well attended to by his devoted wife. Utah papers please copy.

RAYNE.—Henry Rayne, killed in action December 2nd, 1917, in France. Deceased was born December 13th, 1896, at Pallion, England; was baptized December 21st, 1913, by Elder D. A. Robinson, and at the time of his death was a deacon in the priesthood, and a member of the Sunderland branch, Newcastle conference, where he was dearly beloved by all who knew him.

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